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But it was not for nothing that education has been free, compulsory, secular, and (until quite recently) non-military in this country. The habit of independent thought and action has a strong hold on the people. They have done wonderful voluntary service, but their spirit revolted against coercion. In all classes there were those for whom the fevered influences of the time were too strong; but to the majority the deliberate signing away of political liberty, their own or another's, proved unconquerably repugnant. One public man remarked that if a "No" vote were returned, in the face of pressure brought to bear in the other direction, it would be a miracle of democracy. That miracle has happened.

## WOMEN AND THE WORLD CRISIS

By MARY E. WOOLEY

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WE HAVE passed through various stages in the last two and one-half years. First came the stage of incredulity—it was incredible, it could not happen, this monstrous thing which we call a world war. And then came indignation, hot indignation against the powers that we thought responsible for plunging the world into such chaotic misery, and after that eagerness to devise plans to end the war. And now? Often it seems as if we were beyond words, as if they were too trivial in the face of the tremendous realities which we are confronting. Steadiness, calmness, moderation in speech, loyalty, the elements of character which give strength to the government and help to uphold the hands of our President in these days of perplexity and responsibility—that the country has a right to expect from us all. Those of us who pray that an honorable peace may be maintained, believe with Professor Kirchwey, that: "If the war be forced upon us by enemies, within or without, the armies of the republic—surely second to none in patriotic devotion or in the spirit that makes for honorable victory—will be largely made up of those pacifists who are still striving to make reason and good-will prevail in a distracted world."

Last spring, in a lecture before the students of the University of Pennsylvania, David Starr Jordan, quoting William Stead's characterization of the college men of Great Britain, "the picked million," said of the college men of America:

"They are the men who must think for themselves, and the man who can think should be the man who can act. . . . Never in the history of the world was the need of wise leadership greater than now, never were the stakes so great, never was blind action more futile. . . . Hence the need for strong effort, for clear-headed, uncompromising wisdom, and the possession of such wisdom is the birthright of the educated man."

Never in the history of the world was the need of wise leadership greater than now—hence the need for strong effort, for clear-headed, uncompromising wisdom, and the possession of such wisdom is the birthright also of the educated woman. "To think clearly is to act rightly," adds Doctor Jordan. What the world needs in this crisis, "the greatest crisis of the civilized world,"

is human beings who can think and think clearly, that they may help to "disentangle the peoples of the world from those combinations in which they seek their own separate and private interests, and unite the people of the world to preserve the peace of the world upon a basis of common right and justice." Women are commonly supposed to have an aversion to war as women, to shrink naturally from its horrors, to dread supremely its devastations, the wreckage of home and all the terrible price paid in agony of body and anguish of soul. Today women are rising to a conception more than personal, are seeing through world eyes, realizing that their duty is not remedial only, in relief work, but also preventive, in the kind of preparedness which has been called "preparedness against the rebarbarization of the world." No true woman can be content to live on the surface in these fateful days, days that are to decide perhaps for generations whether war or law shall govern the world, whether might shall be right, or right shall be might. No mental discipline is too rigid, no application too unremitting to help her "see it through," enable her to understand, throw her influence, do her bit toward the realization of world unity, a league of nations which shall insure in some way, enforce, if that is the practicable first step, the peace of the world. If I may borrow from the words of the President of the League to Enforce Peace—"The actual dangers with which it—Germany's last action—brings us face to face, may seem to make what I have been discussing theoretical, tame, and inappropriate. The truth is, however, that this great crisis only emphasizes the importance of the purpose and plan of the League in the future history of this country."

As the great, great granddaughter of more than one soldier in the Revolution, the great granddaughter of a captain in the War of 1812, and the daughter of a man who was chaplain in the Civil and the Spanish wars, it is perhaps not strange that the duty of a woman to be a patriot seems to me a paramount one. But patriotism is defined differently from the definition of 1776, of 1812, or even of '61. We are seeing more and more clearly in these tragic days that to be a true American means thinking in new terms. We are realizing that the "nineteenth century pushed the idea of nationalism to its extreme limits," and that at its close there began to develop the new idea of *internationalism*. The President of the United States has blazed the trail for this advance, has challenged us with a new statement of "American principles, American policies . . . the principles and policies of forward-looking men and women everywhere." What shall be our response? Shall we throw ourselves against the advance of a new and greater patriotism, with our faces toward the past and refuse to see the dawn of a new day? Or shall we be worthy sons and daughters of the men and women whose memory we reverence, serving our day—our day of new conditions, new outlook, new responsibilities—with the undaunted courage, the clear vision, the lofty idealism with which they served their day, fifty years, a hundred years, almost a hundred and fifty years ago? Patriotism in the high sense in which our forefathers were patriots implies using every means in our power to make the principles for which they stood, justice and liberty and democracy,

world wide in their application, helping to realize an *interunion* of all the nations.

Every normal human being has a part in the promotion of a world enterprise like this. Intelligence, instruction, influence—this crisis demands from every patriot, man or woman, intelligent understanding of the situation, not a snap-shot opinion; instruction of the children, “citizens of tomorrow,” that they may be trained in the larger world citizenship; influence, which shall make for the high ideal of a World Federation. By the insanity of a belligerent we are forced into a position from which the great majority of the American people hoped to be saved. But this very crisis demands from men and women alike the immediate exercise of the highest of human qualities, loyalty, steadfastness, poise, moderation, a bearing in harmony with the gravity of the situation, and a source of strength, not of weakness, to the President of the United States, in this time of unprecedented difficulty.

The world needs thinkers as never before in its history; men and women who can think straight and think profoundly. More even than that, it needs Christians. Is there any way out, any hope for the future, except in the spirit of the Master, who came to bring peace on earth, good-will among men? In world conditions before which we stand appalled, to whom shall we turn and whither shall we flee? The question of the Hebrew of centuries ago is the question which must be in the heart of every earnest man and woman. “Our sons who have shown us God” was “the conviction that had suddenly become clear and absolute” to *Mr. Britling*. “Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God. God, who fights through men against blind force and night and non-existence; who is the end, who is the meaning. He is the only King. . . .” Not a God afar off, a great creative force, not alone the power that makes for righteousness, but God revealed in Jesus Christ, the Elder Brother, who came to teach the Fatherhood of God and the brotherhood of man, who said “A new commandment I give unto you, that ye love one another. . . . By this shall all men know that ye are my disciples, *if* ye have love one to another.”

Last month there was issued a document—one of many—signed by seven hundred representative churchmen and other Christian citizens entitled “A Message to Christians of All Lands from Christians in America.” How strange that sounds—Christians of all Lands! We had almost forgotten that there were any Christians in some lands. And a message of cooperation and sympathy and brotherly kindness, expecting an answer in kind, instead of a message of death and destruction! How has it come to pass that we who bear the name of Christ in these so-called Christian lands have wandered so far away from Him and His teachings? “Unless mankind learns from this war to avoid war, the struggle will have been in vain,” said Sir Edward Grey. Upon Christian men and women rests pre-eminently the duty of seeing to it that the struggle is *not* in vain, that Christian civilization is not an illusion, and that the

Christ shall not be crucified again, a crucifixion infinitely more cruel than that of nineteen hundred years ago, because the hands that would nail Him to the cross are the hands of those who bear His name and profess to follow in His footsteps.

## BRIEF PEACE NOTES

THE following epitome of the psychological conditions under which the world is laboring today is selected from a recent address by Arthur Deerin Call, Secretary of the American Peace Society:

“In war time, the ‘poison gas’ of impersonal hatreds is more deadly than shrapnel. Devastating passions grow grim and rank out of the blood soaked fields of battle. A diseased and maniacal patriotism is the result, and few escape. In the pride of our own patriotism we forget the glory that is our enemies’, while lies, slanders, libels, are cultivated as a fine art. Pumping up a war spirit is the sport of press and princes, and blackguards are gentlemen. Lust for fame stops at nothing when the war tocsin has rung. The egomaniac sucks at the breast of repulsive malice and later begets a foul brood of political imbeciles. Scorn for the enemy springs from self-deception and from perverted imaginings. The French despised the English for their atrocities in India; the English, the French for lighting fires at the mouths of caves housing rebellious Arabs. Oppressed nations win our sympathy save when we are the oppressors, in war time. Freedom then lies helpless with lips closed. Conscience and honor and righteousness fall before the Moloch of force and glory. The war thirst ends straight in delirium. Militarism and democracy are antipodes. The full poison flower of Caesarism blights the world, in war time. The supreme paradox of our so-called civilization is its senile reliance upon force. A returned soldier, disturbed in his sleep, dropped a bomb in a courtyard, killing three children. Unselfish sympathies are lost, distinctions between right and wrong are befogged, the springs of education are contaminated, religions are throttled, justice is crucified, in war time.”

. . . In view of the statements of many pacifists that their chief objection to military training in schools and colleges is not the training *per se*, but the spirit of militarism which it inculcates, the following extract is of interest. It is taken from a letter written by Anton H. Jensen, president of the United League to Abolish Compulsory Military Training, of Lincoln, Nebraska. The writer says:

“If any one ever tells you that military training in colleges does not instill the ideals of militarism in the students, you can tell him from me that it is a lie as big as it is black. The worst, the hardest, opposition we have encountered has come from the students themselves, and it is this opposition that we have had which has given us so much support in many other quarters where otherwise we would have had none. Furthermore, the league has assembled no small amount of material in support of the point that the present object of military training in colleges is not so much to produce soldiers as it is to instil in the students the spirit of